A

DEFENCE

OF THE

Arch-bishop's SERMON

ON THE

Death of her Late MAJESTY of Blessed Memory:

AND OF

The SERMONS of the Late Arch-bishop, Bp. of *Lichfield* and *Coventry*, Bp. of *Ely*, Bp. of *Salisbury*; Dr. *Sherlock*, Dr. *Wake*, Mr. *Fleetwood*, &c. preach'd upon That, and several Other Solemn Occasions.

BEING

A VINDICATION of the Late QUEEN, His Present MAJESTY, and the GOVERNMENT, from the Malicious Aspersions cast upon them in two late Pamphlets; One entituled, *Remarks on some Late Sermons*, &c. The Other, *A Letter to the Author of a Sermon preach'd at the Funeral of her Late Majesty Queen* Mary.

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UMI

A

DEFENCE

OF THE

Archbishop's SERMON

ON THE

Death of her Late MAJESTY of
Glorious Memory.

A DEFENCE *of the Late* Sermons *on the Death of the* QUEEN, *and other Solemn Occaſions: Vindicating her Majeſty, the King, and the Government, from the Aſperſions caſt upon them in two Malicious Pamphlets.*

THE Author of the firſt Pamphlet ſeems to have made Poiſon his Natural Food, for he breaths nothing but Rancor and Malice; which of it ſelf, is enough to invalidate his Credit with every conſidering and impartial Reader: and if it be not an Argument of the Badneſs of his Cauſe, it does at leaſt demonſtrate the Weakneſs of its Champion.

His firſt Efforts are againſt ſuch of the Clergy as think themſelves oblig'd to ſpeak honourably of the Preſent Government, either from the Pulpit or the Preſs; and this he charges upon them as an *Inconſiſtency with their former Principles and Practices: and calls it a Language* de facto, *which as well as their Oaths, hath a Temporary Meaning, and may be capp'd if occaſion ſerves with Expreſſions and Oaths of a contrary Tendency.* And yet he tells us, *Pag.* 3. *Col.* 1. that *far the beſt, wiſeſt, honeſteſt, and moſt numerous of the Compliers, think they can acquit themſelves by the Conſtraint and Force that is put upon them; but ſtill retain their old Principles, relating to the Monarchy and the Church.* Now what elſe he can make of ſuch honeſt, wiſe, and good Perſons as here he deſcribes, than *de facto* Men, no Body is able to judg; ſo that in one breath, he both commends and condemns them, and proves himſelf guilty of that ſame Inconſiſtency for which he accuſes others. However, what he ſays is a very ſe-

vere Libel againſt the Clergy, if it could be but as well prov'd as it is boldly aſſerted: But the Author would have done well before he had advanc'd ſuch a general Accuſation, to have conſidered what hath been writ in defence of the Clergy from thoſe Calumnies of Inconſiſtency, *&c.* by Mr. *Johnſon*, & the Author of *Bibliotheca Politica*, &c. *viz.* that Paſſive Obedience, as cried up in the Late Times, was never the Doctrine of the Church of *England*, though it was given out as her Characteriſtick by a Party who did arrogate that Title: and until he confute what thoſe Authors have writ, the Clergy who comply with this Government, ought not to be reproach'd with Inconſiſtency; and for ſuch of them as might be hurried into that Opinion by the Current of the Times, but have now recovered themſelves, it may be replied, that there's no Man forbid to examine his Principles, nor to relinquiſh ſuch as he finds will not hold: So that the whole of our Author's Charge amounts to no more than this, that ſome of the Clergy were formerly blind, but now they ſee; and therefore he is angry that they don't ſtill ſtumble at the old block of Paſſive Obedience. Indeed there's no reaſon to wonder, that the Jacobites ſhould be ſo highly enrag'd when they hear the Preſent Government commended from the Pulpit, becauſe it is one of the readieſt, and moſt effectual Means to confirm the People in that good Opinion which they are naturally enclin'd to entertain concerning it: and therefore it were to be wiſh'd, that the Clergy did lay hold on all proper Occaſions of inſiſting on this Subject; as ſome of our Author's Kidney did in former Reigns, to advance the Prerogative of their Monarchs to an undue height.

This Gentleman's Diſtinction of the Clergy, is very obſervable: Some of them it ſeems find themſelves oblig'd to give the *glorious Epithets of Illuſtrious Deliverer and Saviour to his Preſent Majeſty*; and againſt thoſe our Author darts all the poiſonous Shafts in his Quiver: There are others whom he will have to be far *the wiſeſt, beſt, honeſteſt, and moſt numerous*; *who though they comply, do nevertheleſs excuſe themſelves, becauſe of the Conſtraint put upon them; and retain ſtill their old Principles, relating to the Monarchy and the Church*: and thoſe to be ſure neither will, nor can ſay any thing in Commendation of this Preſent Government, which they muſt needs look upon as an Uſurpation. And hence our Author's Honeſty may be gueſs'd at; who allows ſuch Men to be *wiſe, good, and honeſt*,

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that can swear Allegiance to a Government, profess a Compliance with it, and pray daily for its being supported; when at the same time they look upon it as founded on Injustice and Usurpation. But supposing our Author's Assertion to be true, where's his Policy, and what's the Service he does to his Party, by making it publick? It might be reasonably thought, that a sacred Concealment of such an important Secret would be more for the Late King's Interest, than to publish it thus to the World: For so long as the Compliance of the major part of the Clergy is look'd upon by this Government to be sincere, whereas according to our Author it is nothing so, then those dissembling Clergy-men have the better Opportunity to rid themselves of that burden; which now they are forc'd to crouch under: But by telling it thus to the World, that such of them as preach in defence of the Present Government are meer Temporizers, and those who say nothing do only submit by Constraint, is to do as much as in our Author lies, to set the Government on their guard against all the Clergy; and either to put their Loyalty to the Touch-stone, by obliging them *to abjure K. James, as is practised by our Neighbours in* Scotland, or to take such other Measures as may turn all those Dissemblers out, to make room for those who are honester Men. And therefore let the Jacobites themselves be Judges, whether our Author deserves their Thanks for this Insinuation. But to make something of an Apology for the Gentleman, because it's pity that he should lose both Parties: It's highly probable that he does not believe it himself; for if he had, he would never have been guilty of so much Folly, and Dishonesty to their Interest, as to have publish'd it to the World: But he knows that such a sly Suggestion may be of use to support some of the drooping Spirits of his own Party, and serve to create a Misunderstanding amongst ours if it could obtain Belief. But he may be pleas'd to take notice, that the Williamites do expect better Evidence than his, before they give Credit to an Accusation of such consequence.

Our Author falls next upon the Clergy's Method of supporting their *ungodly Interest*, as he calls it, *Pag.* 3. *Col.* 1. *which is first to blacken all those that oppose it*; and *next to magnify and advance that Interest on the other hand, as much as they can.*

The Gentleman's Choler is in a mighty ferment, because Dr. *Tillotson* and others did in their Sermons give the French King the

Character of a *Great Oppressor*, *Antichristian Tyranny and Powers*, *One who invades and usurps upon the Liberties of* Europe, *that hath stain'd all the Pride of his Glory by Tyranny and Oppression, by enlarging his Dominions without Right, by making War on his Neighbours without Occasion, or even Colour of Provocation; and this in a more barbarous Manner than the most barbarous Nations ever did, carrying Fire and Desolation where-ever he went, laying waste many and great Cities without Necessity and without Pity: One who hath endeavoured to exalt his Nation by nothing but Fraud and Forgery, Perfidiousness and Perjury; by breaking his Faith, and violating Leagues and solemn Treaties*, &c. and this our Author calls a *Godly Method of Disparaging and Reproaching*. Now if all *Europe* could not attest this to be a true Character, our French Champion might have some cause to call it not a *Godly* (according to his profane Rhetorick), but *an Ungodly Method of Disparaging and Reproaching:* But every Sentence of it can be sufficiently proved, and the Gentleman will find it so if he will be at the pains to consider his barbarous Persecution of his Protestant Subjects, and the Manner of it; which does at once demonstrate his *Great Oppression, Antichristian Tyranny, Ungratitude, Fraud* and *Perjury*, to have dealt so by a People to whom he owes his Crown, and whose Privileges were confirm'd by the Edict of *Nants*; which was one of the most solemn Treaties that ever was in *Christendom*. That *he hath invaded and usurp'd upon the Liberties of* Europe, hath been loudly declar'd to the World by *Germany*, *Spain*, and the *Netherlands*; *that he hath made War upon his Neighbours without Occasion, or Colour of Provocation*, will scarcely be denied so long as his Breaking in upon *Low Germany*, and *Holland* in 1672. can be remembred: *His Enlarging his Dominions without Right*, is sufficiently demonstrable from his treacherous Usurpation of the Dukedom of *Lorrain*, &c. and *his barbarous Manner of waging War, carrying Fire and Desolation where-ever he went, laying Waste many and great Cities, without Necessity and without Pity*, is but too too evident from the lamentable Fate of the *Palatinate*, *Worms*, *Manheim*, *Heidleberg*, &c. Nay we have Witnesses enough of the Barbarity of his Troops in burning of Towns nearer Home, *viz.* in *Ireland:* And *that he hath endeavoured to exalt his Nation by Fraud and Forgery, Perfidiousness and Perjury*, can never be denied so long as his Violation of the Treaties of *Nimegun*, *Aix la Chappelle*, and others, are upon record.

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The Libeller's Spiteful Similies, and Rhetorical Flouriſhes, to prove that thoſe Divines do *aggravate the French King's Tyranny* and Oppreſſion, to render us unſenſible of our own at Home, diſcover ſo much of his Temper, that if the French Tyrant had ſought all *Europe* over, he could not have found an Advocate fitter for ſuch a Cauſe, and ſuch a Maſter. Naturaliſts tell us of a certain Animal that lays aſide its Poiſon when it goes to drink, for fear it ſhould poiſon it ſelf: Our Author I ſuppoſe to be ſuch a kind of Creature, and therefore he may now take his Glaſs freely; for I doubt not but he hath bankrupt his whole Stock of Venom, and when he hath done with his Bumper, he may return with the Dog to his Vomit, and lick it up again: But I will ſuppoſe that he hath not done it yet, and that now he may have ſome lucid Interval, and therefore we will argue the Caſe a little calmly.

Does he think then that he gives us *quid pro quo* when he tells us, that we have *a greater Uſurper at Home than the French King, who hath been a little uncivil to the Germans and Spaniards, and taken a few Towns; whereas ours hath uſurp'd three whole Kingdoms?* Can this Libeller ſay that the Germans and Spaniards invited the French King to come and deliver their Countries and Towns from the Uſurpations of their own Princes upon their Laws and Religion? Or can he pretend that *Lewis* XIV. had his Wife's, and his own Title to thoſe Towns and Provinces, endangered by the impoſing of a ſuppoſititious Heir upon them?

Ay, but ſays our Author, the French *King had no Father to uſurp upon, and he hath offered to reſtore thoſe Towns*, &c. *on honourable Conditions.* I have heard of a ſmart Repartee by our *Charles* the Second, when an Exile in *France*, to his Couſin *Lewis*; who falling out with him on ſome occaſion, upbraided him with his *Father's Wilfulneſs*: 'True, Sir, ſaid he, I had a Father, but you can ſcarce-'ly tell us who was your's. I will not vouch for the Truth of the Story; but am apt to think, that if the French King's Father had been alive to this day, he would have uſurp'd upon him before now if he could have known him, and that he had poſſeſs'd any thing worthy to be uſurp'd upon: But we are certain that he hath uſurp'd upon his Brother-in-Law, and other Relations, and that contrary to the Treaty of the *Pyrenees*, and other ſolemn Tranſactions. As for his offering to reſtore the Towns, it's only becauſe he's afraid that he ſhall not be able keep them; but bleſſed be God the

Caſe

Case is otherwise with K. *William*; and if it were not, he has more true Courage to defend his just Right, than to offer to part with it so long as he can handle his Sword. This malicious Pamphleteer would have done well to have considered what hath been writ by so many able Pens, in defence of the Present Government, from the odious Charge of Usurpation, before he had ventured to call our Soveraign an Usurper, and particularly that elaborate Piece called *Bibliotheca Politica*; but he chuses Railing rather than Reasoning.

As appears by that envious Reflection, *Pag.* 5. *Col.* 1. *That all the Liberty this Nation enjoys under this blessed Revolution, is a Liberty of giving 7 or 8 Millions Year after Year, and a Liberty of losing as much more; a Liberty of being first made poor, and then famish'd and starv'd; a Liberty of having our Brethren and Country-men sent into foreign Countries to be knockt on the Head; a Liberty of being scorn'd by all Mankind, as the most treacherous and perfidious Nation in the World: And last of all, a Liberty of being impoverished beyond repair, and being ruin'd for ever; and gives us a Defiance to shew any other Liberty besides, as the direct and immediate fruits of the Revolution.*

We don't at all doubt but our Author, and those of his Stamp, would be very well satisfied, if instead of spending some Millions in our defence Abroad, the French King, or his Deputy the Late King, for such he must be if ever he return hither, were devouring our Substance with an Armed Force in the bowels of the Kingdom: and that instead of having some of our Brethren knockt on the Head in *Flanders* for the defence of that Country which was formerly reckon'd our Barrier, there were some thousands of them butchered at Home by Irish and French Cut-throats; and then instead of some Millions, we must part with our whole Stock to satisfy the ravening Appetites of the abdicated Prince's necessitous Adherents, and the French King's Demands for maintaining him some Years, and bearing the Charge of a War on his account: And then we should indeed be impoverish'd beyond repair, and become the Scorn and Reproach of the whole World, as being utterly and irrecoverably undone by our own Folly.

As for *the other Liberties that we enjoy as the direct fruits of the Revolution*, which this bold Libeller defies us to show, we could enumerate many, but shall only instance in these that follow; *viz.*

'We are now delivered from a Popish King on the Throne, pro-

'fessed

' fessed Jesuits, and other Papists, in our Council, Parliament, ' Benches, Army, Fleet, and Universities; nor are we now in ' hazard of having a supposititious Heir of the Crown impos'd up- ' on us, and educated in the Romish Communion, to the ruin ' both of our Religion and Property. We are now at Liberty, ' and have done it accordingly in a good measure, to make such ' Laws, and take such other Methods as are most proper to pre- ' serve us from such Dangers in time to come: All Protestants ' are now at liberty to worship God according as they are per- ' swaded in their Conscience is most agreeable to his Will, with- ' out fear of being ruin'd in their Persons or Estates, by any ' Faction, prompted thereunto by the Court, or without hazard ' of having any Party of Protestants join with Papists, to over- ' throw the Church as by Law establish'd, that so they may pro- ' cure Ease to themselves. We are now delivered from having ' the Charters of our Cities and Corporations seiz'd by *Quo War- ' ranto's*, Sheriffs impos'd and Juries packt, to ruin the Lives and ' Estates of such as the Court pleas'd; and cut off the chief of our ' Protestant Nobility, by wrested Forms of Law. We are now deli- ' vered from having the Throats of our Peers and Magistrates ' cut, and the Scandal of it thrown on themselves: We are now ' delivered from all Restraints upon those who have a Right to ' vote for Members of Parliament, and are in no fear of having ' a Court-Faction impos'd upon us as the Representatives of the ' Nation. We are now delivered from a Power of dispensing with ' Laws, and a Set of Judges and Ecclesiasticks, who advanc'd the ' King's Power above all Laws. We are now assur'd of a Privilege ' of having a New Parliament once in three Years: And we are ' now delivered from all Apprehensions of the Court's joining with ' *France* to enslave us, or bringing in of French and Irish Papists ' to endanger our Lives and Estates. We are now secur'd against ' the keeping up of a Standing-Army in time of Peace, and have ' Liberty to enquire which way the Money of the Nation is spent, ' and to punish those that misspend it. We are now delivered from ' the fear of being invaded by our Neighbours of *Scotland*; where ' our late Princes had procur'd an Act of Parliament for a nume- ' rous Army, to over-awe us into a Compliance with the Designs ' set on foot to bring in Popery and Slavery. We are now deli- ' vered from all fear of losing the English and Protestant Interest

' in

' in *Ireland*, by having the Government of that Kingdom put into ' the hands of Iriſh Papiſts: And we are alſo delivered from all ' fears of an Invaſion from thence. We are now delivered from ' all danger of being engaged in a War upon every trivial Occa- ' ſion with our Proteſtant Allies the Dutch; and being made the ' inglorious and unhappy Tools of contributing to the Ruin of the ' Reformed Religion in *Europe*. We are now delivered from an ' illegal High Commiſſion, compos'd of Papiſts and corrupt Pro- ' teſtants, to ruin our Church and Univerſities. We are now de- ' livered from Regulators to turn out ſuch Magiſtrates of Corpo- ' rations and Commiſſioners of the Peace, as will not agree to re- ' peal thoſe Laws which ſecure our Religion. We are now deli- ' vered from all fear of having Papiſts to be our Magiſtrates and ' Legiſlators; or having our Nobility and Gentry proſecuted as ' Criminals, for adviſing not to obey the Orders of ſuch Magi- ' ſtrates. We are now delivered from having Money levied for ' the Uſe of the Crown, by pretence of Prerogative. We are now ' delivered from exceſſive Bails and Fines, and cruel unuſual Pu- ' niſhments: Nor are our Repreſentatives in Parliament now ' proſecuted for Freedom of Speech. Now all theſe, and many more, are *the direct and immediate fruits of the Revolution:* But if our Author and his Party will not ſee them, we cannot help it; though at the ſame time they muſt give us leave to charge them with the height of Impudence and Injuſtice, to deny it.

Our Libeller, *Pag.* 5. *Col.* 2. in anſwer to that Charge of the French King's *advancing himſelf by breaking his Faith, and violating Leagues and ſolemn Treaties*, thinks he acquits himſelf bravely by recriminating upon *the States and the Prince of* Orange, *as guilty of ſuch a perfidious and notorious Violation of Faith, Leagues, and ſolemn Treaties, by making War on K.* James, *as no Hiſtory can parallel.* If hard words would do it, our Author has ſufficiently proved it. However, if he will allow us to follow his own Method of Recrimination, we can quickly reply, that if they did ſo, it was but according to the Copy ſet them by *Charles* the Second; *who made War upon them, and ſeiz'd their Ships without any Declaration; whereof K.* James, *when Duke of* York, *was ſuppoſed to be the chief Promoter:* So that he was but juſtly repaid in his own Coin. And what if we ſhould tell our Author further, that his great Maſter *Lewis* XIV. made *War upon the Empire, ſeiz'd* Philipsburg, *and invaded the*

the Palatinate *during the time of a Truce, and without any previous Declaration*; that in the like manner he did *ſeize* Strasburgh *and* Luxemburgh *after the Peace of* Nimeguen: and the French reckon it one of the greateſt Embelliſhments in Cardinal *Richlieu's* Hiſtory, that he *plotted the Revolt of* Portugal *from the Crown of Spain:* ſo that now I hope we have cramm'd our Author with Parallels. But to be plainer with him yet: We deny his Charge, the States made no War upon *England*, but only *lent their Forces to the Prince of* Orange, *an Independant Soveraign, to purſue his own and his Wife's Right*; *which K.* James *went about to deprive them of, by a Counterfeit Heir.* And though they had declar'd the War in their own Names, it's no more than what might very well be juſtified, *conſidering the ſtrict Alliance betwixt K.* James *and the French King, and the angry Memorials which the Latter's Envoy had preſented to them not long before.* So that they had all the Reaſon in the World to ſecure themſelves againſt the Deſigns of thoſe two great Monarchs, of whoſe implacable Enmity they had but too much Experience. But further; Though neither the Prince nor the States, had had any Cauſe of their own, it would have been not only juſt, but generous to have lent *their helping-hand to a Neighbouring Proteſtant Church and State, that were ready to be ſwallowed up by Popery and Slavery:* And Aſſiſtance by *one Prince and State to another in ſuch Caſes, is not only allowed by* Bodin *and* Barclay, but patroniz'd by the Examples of Q. *Elizabeth*, K. *James* and K. *Charles* the Firſt; the Former *having given ſuch Aſſiſtance to the Proteſtants of* Scotland, France *and the* Netherlands, *AGAINST THEIR OWN SOVERAIGNS*, and the two Latter *having done the like as to the Proteſtants of* France. So that our Author I hope will be ſatisfied, that we have ſhow'd him ſeveral ſuch Violations of Leagues and Treaties as he falſly charges upon the Prince and the Dutch, without going to ſearch the *Records of Villany*, as he modeſtly bids us, except the Life of *LEWIS* the XIV. *BE SUCH A RECORD.*

This French Advocate can find no other Topicks to defend his Client from the Charge *of making War upon his Neighbours, without Reaſon or Provocation*, but the Precept that *we are not to ſpeak evil of Dignities.* Methinks that ſuch an acute Author might have eaſily diſtinguiſh'd betwixt *Dignities* and *Dignified Perſons*; for though it be unlawful to ſpeak evil of *any Government*, yet it muſt be allowed that there are ſome Caſes when the Truth may be told of

wicked Governors, else all Historians are culpable in *relating the Vices of such as* Nero *and* Domitian; St. *Paul* must be blamed for *calling* Nero *a Lion*, and our Saviour condemned for *calling* Herod *a Fox*. §. Our Author asserts, *Pag.* 7. *Col.* 1. that if "the French "King had no Provocation to a War with the rest of his Neigh- "bours, yet he had Provocations from us; and that he defies the "Wit of Man to assign any more than one Reason and one Provo- "cation of this terrible War on our Side, and neither of them "just, honourable, nor necessary, *viz.* the Skreening our Neigh- "bours the Dutch, and our Men and Money must be sent thither "for no other Reason but to save their Pockets and their Skins; "and he doubts this will never pass for an honourable Reason a- "mongst English-men, that 'tis worth such prodigious Quantities "of English Treasure and Blood to fight their Battels and secure "their Frontiers. This he will have to be the Reason of our War with *France*; and the only Provocation is, *the French King's entertaining of K.* James. For his pitiful Reflection in that same place, as if we undertook this War to preserve the Prince's *Hunting*, *and his Liberty of eating Bread and Cheese*, &c. it argues the Author to be a mean spirited Fellow, and deserves no Answer, nor indeed no other Reward from *Lewis* the XIV. but to make him a Porter to the Seraglio of St. *Cyr*.

But to the former part of the Reflection, because it may perhaps have some weight with those who have as little Conscience or Sense as himself, he may be pleas'd to take this Answer: That we had reason to make War upon *France* as *Guardians of the Treaties which that King had broke*; and this was *own'd in part by K.* James *himself*, *when he offer'd his Concurrence with the States to bring that King to Reason*, upon the News of the Prince's intended Descent: But that which is still a greater Reason, was *his offering K.* James *Assistance to keep us in Slavery*. So that no Man who has not forfeited his Senses, can be so blockish as not to perceive that it is our Interest to endeavour to put him out of a Condition of serving us the same again. And hence it will appear, that we *defend our selves as well as the Dutch*; and 'tis agreeable to all the Maxims of Policy, that we had *better attack our Enemy upon his own Frontiers than suffer him to approach ours*. But we know that this Libeller, and those of his Gang, are angry that we should chuse that Method; because so long as we do so, *the execrable Faction can never join him*: And from the

the ſame Motive it was we doubt not, *that ſome People of late have expreſſed ſo much Anger at our Fleet's being ſent to the* Mediterranean. This Scribler has a ſuperlative Spite at the Dutch, and is very angry that we ſhould give them any Aſſiſtance; but whatever his ſort of Men may think of it, the moſt part of the Nation believe themſelves oblig'd to it in requital of the *ſeaſonable Aſſiſtance which they gave us to effect the happy Revolution:* And though our Author we know looks upon that as their Crime, he muſt not be angry at us if we think it an Obligation, and indeed a very remarkable Providence, that as *we were the Inſtruments of ſaving them in* 1588, they ſhould be made the Inſtruments of *ſaving us in* 1688. And why it ſhould be *leſs honourable* in us to *ſave them from the French now*, than it was to *ſave them from the Spaniards formerly*, we ſhould be very glad to know our Author's Reaſon: for if the French ſhould overrun their Country, and poſſeſs their Sea-ports, we might quickly find it to our Coſt that they would prove more troubleſome Neighbours: And therefore there's all the Reaſon in the World, that when I ſee my Neighbour's Houſe on fire, I ſhould aſſiſt him to quench it; leſt the Flames that conſumes his Houſe, burn mine down to the ground. As for that malicious and groundleſs Calumny, that *the only Provocation we have againſt the French King is his Entertaining of K.* James *in a Noble, Princely, and Chriſtian Manner*; it denotes the Impudence of the Author to be unexpreſſible. We have ſaid enough already to evince, that there is other Cauſe of Provocation; and are ſo little concern'd at his Entertainment there, that we could very well ſpare the Author, and all his Gang, to take a ſhare of it; but that they would carry whatever Effects they could hence, and return again Beggars, as the Party do daily, and ſo become a Burden to their Native Country. The Libeller may be alſo pleas'd to take notice, that how generous ſoever he may repreſent the French King; *it's more for his own Intereſt, than any Reſpect he has to K.* James, *that makes him entertain him*; and yet 'tis very well known that *he would willingly be rid of the Burden*, if he could tell how, now that he does not find his Account in keeping him, elſe he would never have *ſolicited the Pope to grant him an Allowance and Reſidence at* Rome. It's within the Memory of Man, ſince he would neither entertain him nor his Brother, when they were forc'd to flee before the Uſurper: and if he had not been deceiv'd by the hopes of embroiling our Affairs in

England, and diverting our Forces from attacking him beyond Sea, he would never have entertain'd him now; and were he but half so generous as this Scribler represents him, he would never have thought K. *James* such a Burden as he does, especially when he knows that he lost his three Crowns *by pursuing his Measures, and valuing his Alliance more than the Affections of his People.* So that 'tis not the French King's *Piety*, as this Author absurdly glosses it, in entertaining K. *James*, that offends us, but that he should have engaged that unhappy Prince in his *own impious Designs, to root out the Northern Heresy.* As for that malicious and hellish Suggestion of our *Soveraign's being uneasy so long as the Late King is alive*, and *that he would be content to have him starv'd Abroad*, it may serve for a Character of such a base-spirited Villain as the Author: But that *Prince's filial Regard* to his unfortunate Uncle and Father, discovered it self so much in *his Tenderness towards him when he was in his Power, though the Late King's unnatural Carriage to his dearest Princess and Himself, would have justified another Conduct in that Heat which does usually attend such Indignities, especially when both Parties betake themselves to Arms*, that none but such a Black-mouth *Cerberus* as this Libeller, could have had the Impudence to have upbraided him with it; especially if he had given himself leave to reflect upon *that barbarous Conspiracy, managed by the French King and King* James *against his Majesty's Life, by* Granval *and other Assassinates:* whereas neither of 'em ever had so much Courage as to rencounter him in Person in the Field.

His next Effort is upon the Late Arch-bishop, for saying in a Sermon, "that the French King makes War in a more barbarous "Manner than the most Barbarous Nations ever did, *&c.* And here our Author triumphs over the Arch-bishop's *supposed Ignorance and Falshood, and informing himself from the News Books, and* Welwood's *Observator, rather than from the Bible; where he might find that* Nebuchadnezzar *not only burnt* Jerusalem, *but carried the People Captive: and it was usual for Conquerors in those days to drive a whole Country, and replant it with their own native Subjects; of which the Conquest of* Samaria *is a dreadful Instance.* I make no doubt but our generous Author has read the Fable of the Living Ass's kicking the Dead Lion, he puts it so exactly in practice: But he may be pleas'd to take notice, that if that renowned Arch-bishop had been alive, he would have thought it below him to regard the Snarlings of such

ſuch Animals as he. That worthy Perſon's Piety and Learning have erected themſelves ſuch laſting Monuments, as neither the Ruſt of Time, nor the infectious Breath of this Scribler, and the reſt of his Kennel, ſhall ever be able to deface. But to come nearer him: Why might it not be as lawful for the Arch-biſhop to take Information of Matters of Fact from Dr. *Welwood*'s Obſervator, as it was for the Clergy of our Author's Party to quote *L' Eſtrange*'s from their Pulpits in the days of Yore? for certainly, as the Doctor had a better Cauſe to manage than Sir *Roger*, he was not under ſuch Temptations as he to diſguiſe Truth with Falſhood. And why the *London* Gazette and *Hærlem* Courant ſhould not be eſteem'd as good Authorities as the *Paris* Gazette and *Dyer*'s News Letter, there's no other Reaſon to be aſſign'd but becauſe they are the Jacobite Oracles; and yet both of them are as falſe in their Reſponſes, as ever were the Devils of *Delphos* and *Trophimus*. Nor is there any other Government but this, that would ſuffer ſuch impudent Libels to be ſpread through the Kingdom; but it's below them to regard the Barking of Curs. However, this ſcurrilous Fellow may be pleas'd to take notice, that the Arch-biſhop's Poſt and Character entitled him to a better and earlier Correſpondence than what is to be found in printed Papers. As to the Ignorance and Falſhood with which he charges this worthy Primate, from the Inſtances of *Jeruſalem* and *Samaria*; our Author would do well to juſtify his own Learning and Veracity, by telling us whether thoſe Cities were ſo treated *contrary to the Articles of Surrender and Agreement*, by *Nebuchadnezzar* and the K. of *Aſſyria*, as were the Cities of *Spire*, *Worms*, *Ments*, &c. by the French King: of which the Dauphin was ſo much aſham'd, that he was thereupon very unwilling to command the German Campaign in 1689. And as a farther Evidence of our Author's profound Knowledg in Antiquity, pray let him tell us whether *Nebuchadnezzar* and the K. of *Aſſyria*, deſtroyed the Temples, and over-turn'd the Altars of thoſe very Gods which they themſelves worſhip'd, according to the laudable Practice of the French King; who ſpares neither Monaſtries, Churches, Shrines, nor Conſecrated Virgins. And ſo long as this Scribler can never make it appear, that thoſe Princes did neither act contrary to the Capitulations, nor to the Religion which they themſelves profeſſed, he may take his Inſtances again, and reſerve them till another occaſion; for I doubt they will do him very lit-

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tle Service in this. And seeing our Author is very well read, let him give us Examples of greater Barbarity if he can, than the burning of so many Towns and Cities in cold Blood after Surrender upon the Faith of Articles, as were burnt in the *Palatinate* by the French King's Order; insomuch that all *Europe* cried Shame upon his Troops as Savages, who lov'd to do Mischief for Mischief's sake. What Account can he give to his own Conscience, or the Church of *Rome*, of which he pretends to be the eldest Son, for burning all the Churches in *Neustadt*, *Bingue*, *Neufburgh* and *Worms*, with all the most venerable Relicks, and the Image of the Virgin in the Cathedral of the last, though it had been fam'd in their Legends for working of Miracles, and alledg'd to have spoken sometimes? How can he justify the blowing up of *Mount Olives* at *Spires*; which was a Master-piece of Sculpture, and much reverenc'd by all devout Papists? Now though such things may happen when Towns are taken by Storm, what can be said to extenuate the same after Capitulation, and in cold Blood? Nor did their Outrage terminate here; but they murdred the poor People that they found upon the Roads, and burnt the Country Villages, and all this by the Order of their Court. We could give him many Instances of this Nature; but shall conclude with the barbarous Treatment of *Heidleburgh*, the ravishing of all the young Women of Fashion in the City after they were promis'd the General's Protection, (an Imployment that our beastly Jacobites about Town had much rather undertake, than Storming of Cities.) Can our Author give us an Instance of greater Barbarity, than that of turning the Corps of the Electors out of their Tombs, and playing at Foot-ball with their Skulls? And let this audacious Bravado shew us if he can, a more barbarous Persecution by any of the Heathen Emperors against the Christians, than that of *Lewis* XIV. against his Protestant Subjects; which has this one thing in it that is not to be parallel'd in any of those Persecutions, that then Christians might at any time have sav'd their Consciences with the Loss of their Lives: But here they could not, the barbarous Dragoons having Commission not to slay them; but by hanging them up by the Hair of the Head, scorching their Privities with Pouder, *&c.* tossing them from one to another, or beating Drums to keep them from sleep, till they had lost the use of their Reason, force them to abjure their Religion, or thrusting the Hostie down their Throats during

during the height of a Fever, torment them as guilty of a Relapſe when they came to themſelves, and bewail'd what they perceiv'd to have been done, by the Crucifix, or ſome other idolatrous Picture being affix'd to their Beds, the very Thoughts of which hath made ſome throw themſelves headlong from Windows. Nor did their Rage terminate here, but extended it ſelf to the very dead Corps of the Reformed; to which they denied Burial, but either expos'd them to the Dogs, or threw them into Jakes; and would ſometimes lay the dead Bodies of Men and Women together in the moſt obſcene Poſtures, that they might thereby give a convincing Demonſtration to all the World that their Church of *Rome* was the *GREAT WHORE* deſcrib'd in the *Revelations*: And add to all this, the Multitudes of the moſt uſeful, and as he had ſeveral times own'd himſelf, of the moſt loyal of his Subjects, driven by thoſe Methods into foreign Countries, inſtead of depopulating thoſe of his Enemies. And let our Author if he can, give us an Inſtance of ſuch Barbarity in all its Circumſtances: and yet this is the Man on whoſe *Honour*, *Piety*, and what not, this impudent Fellow makes Declamations; and whoſe Aſſiſtance the demented Crew do court and rely on, to re-eſtabliſh that which, in ſpite of Heaven it ſelf, they will call a Church.

The Scribler's next Reflection upon the Arch-biſhop, is, " His " turning out of Arch-biſhop *Sancroft* from his Legal and Rightful " Poſſeſſion, in a moſt violent and barbarous Manner. By which he diſcovers himſelf to be a barbarous Liar: The whole Kingdom knows that *Sancroft* was legally turn'd out, and the other as legally put in, if the Authority of King and Parliament may be accounted Law. *Sancroft* was more ſeverely dealt with for petitioning K. *James*, than ever he was for diſowning K. *William*; and guilty of a greater Inconſiſtency in his Practices, than any that this Author can faſten upon Arch-biſhop *Tillotſon*. The Publick knows that he was the firſt who ſign'd the Prince of *Orange*'s Invitation to the City, and that he was the very Perſon who took the Keys of the Tower from K. *James*'s Lieutenant, which were as real Acts of *Leſe Majeſtatis* as if he had ſtabb'd him to the Heart; and how he could juſtify himſelf in doing this, and yet oppoſe and diſown the Preſent Government, let thoſe that are concern'd in his Reputation ſee to it. But certainly no Body can blame this Government for turning one out of ſuch an eminent Poſt, who had declar'd

clar'd himself so much their Enemy, when a disowning of the Titles of any of our Late Kings would have cost him his Head.

The Scribler, *Page* 8. charges us with "a Barbarity equal to "that of the French, because of our Bombarding *Diep*, &c. without Necessity or Pity: Which, he says, was the only Seat left "for the Protestants in *France*; and that for every Penny Damage "done to the French by that Expedition, it cost our selves five "Shillings. And to demonstrate this, he would perswade us, "that "*Diep* was insignificant.

Before our Author can make this appear to be an equal Barbarity, he must prove that we did it after a Surrender upon Articles, and that our Outrage extended to those things that we worship. That the Protestants are allowed any Seat in the French King's Dominions, is what our Author can never make good; and if the Inhabitants of *Diep* were such, they might have been welcome with their Effects aboard our Fleet: but for the French King's new Converts, or real Perverts, I don't know that they merit our Consideration, till such time as they give better Evidences of it. However, they were not chain'd to their Houses, and they may blame themselves if they perish'd in their Ruins; but that the English Nation has been wanting in their Kindness to the French Protestants, either in times past or present, he must have our Author's Impudence that will offer to say it. That the Expedition was necessary is very demonstrable, in order to undeceive the besotted French; who are made to believe, that their Tyrant was Master both by Sea and Land; but yet more to divert his Troops, and oblige him to a farther Expence of his Treasures, all of which was in a good measure effected: And whatever this Scribler may suggest, there's no Man of Sense but will easily perceive that the Damage done to his Towns, the harassing of his Troops, and the Charge of the Country in guarding the Coasts, must have done him ten times more Damage than our Charge amounted to. Then as to *Diep*, which he contemns as insignificant to cover the French King's Loss, let him consult the French Geographers, and they will tell him that it was a large, strong, and well-built City, defended with a Castle, had a noble Haven, many Churches, fine Market-places, and a considerable Trade both with *England*, *Holland*, *East* and *West Indies*; being of such consideration, that the Leaguers and Royalists thought it always worth their while to strive

ſtrive who ſhould be Maſters of it, and that *Henry* IV. defeated the Leaguers in a great Battel for its Defence.

Ibid. He charges us "with hanging of Priſoners of War in cold "Blood as Pirates, by the Pretence, and under the Formality of a "Law; which he calls the moſt barbarous Murder under the Sun, "to hang a Subject for following the Fortune of his Prince, and "fighting under his Commiſſion, having never acknowledg'd the "Authority of any other. And the Author of a Pamphlet in de-fence of this, he calls a Fool and a Knave.

In good truth, to uſe our Author's own Expreſſion, he ſhould never call any Man a Fool or a Knave, but at the ſame time he ſhould own that he is his Brother. But the Gentleman, the Au-thor of that Pamphlet, deſerves no ſuch Epithet; and this Libeller would have done more Service to his Cauſe to have anſwered that Book, which I ſuppoſe to be Dr. *Tindal*'s *Eſſay concerning the Laws of Nations*, than to rail at the Author in a *Billingſgate* Dialect: but the Party are conſcious to themſelves that they cannot anſwer him, and therefore all they can do is to revile him. Or if this huf-fing Champion think himſelf fit for the Undertaking, let him an-ſwer that one Queſtion, *P.* 29. of that Book; *Why they that ſeize the Ships and Goods of their fellow-Subjects at Sea, by virtue of the Late King's Commiſſion, ſhould not be accounted Pirates, as well as thoſe who ſhould forcibly ſeize the Goods of their fellow-Subjects at Land by ſuch a Commiſſion ſhould be accounted Robbers?* For if we grant the one, we muſt neceſſarily grant the other. But by the way, we have hence ſome reaſon to conclude that the frequent Robberies with which the Publick Roads of the Nation, and other Places have of late been ſo much infeſted, are authoriz'd by the Late King's Com-miſſion: for the great Numbers of idle debauch'd Jacobites, our Author's Fraternity, about Town, have been ſuſpected of ſuch Practices a long time; and if they could find any ſuch Counſellors amongſt thoſe who practiſe in the Common-Law, that would un-dertake to defend them by K. *James*'s Commiſſions, as the others found Advocates amongſt the Civilians, we ſhould doubtleſs have the Late King's Commiſſions for Robbery on the High-way plead-ed at *Weſtminſter-hall* in a little time. The Libeller's Inſtances of the French King's Temperament and Humanity, *P.* 9. towards D. *Schomberg*, and others of his natural Subjects, who were taken in *Piedmont*, in releaſing the Duke, and ſending none of the reſt nei-

ther to the Gibbet nor the Galleys, is nothing to the purpose. They were taken in fair Battel, and neither pilfering on the Seas nor High-ways; and to have dealt otherwise with D. *Schomberg*, might have been of ill consequence to his own General Officers: At the same time, our Author seems very ill acquainted with Genealogies when he reckons D. *Schomberg* a French-man. And for the French Refugies taken with him, we must have better Authority than his before we believe that they were not more severely treated. It's very well known how inhumanely they have treated our Prisoners taken at Sea; and that they have condemn'd some of the Refugies taken at *Brest*, which was a more honourable Attempt than to plunder Merchant-Ships: nor are they to be accounted as Traitors who are expell'd the Kingdom, and denied the Privilege of Subjects; but our Jacobites have no such Pretence.

Page 9. he upbraids Mr. *Fleetwood* with "Boyish Ribaldry, because in a Sermon before my Lord-Mayor, he accuses the French "King not only of treating Ambassadors villanously, but their "Masters, &c. There's no Body who knows that Gentleman thinks the Scribler able to teach him Oratory; and the Truth of what Mr. *Fleetwood* asserted, has been sufficiently demonstrated already. However, that Boyish Ribaldry, as he calls it, is much before his *Billingsgate* Rhetorick with which he attacks the greatest of Princes, *P.* 10. which I come now to consider.

To repeat all the Villain's words would be certainly as nauseous to the honest Reader, as hateful to my self; and therefore as I have done all along, I shall now only consider the Substance of his rascally Charge: *viz.* "That there is a Prince in the World who "hath endeavoured to advance himself by Fraud and Forgery, "Perfidiousness and Treachery: Who at his first setting out advanced himself to an high Post in his own Country by Perjury, "in taking upon him the Office of *Stadtholder*, which he had swore "he would not take, and by murdering two of the best Patriots "of his Country for opposing it: Who while he courted the "Daughter, was undermining the Father, and laying Trains to "deprive him of his Birth-right: Hath ever harbour'd Rebels "and Male-contents, to set a peaceable Kingdom in a Flame, on "purpose that he might come and make a Prey of it for himself— "Who hath so little Sense of Publick Faith and solemn Treaties, "that when he thought he had the Advantage he actually fought

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" an Army with the Articles of Peace in his Pocket. — One that " tramples upon all that is Sacred, and the very Neck of his Fa- " ther, to obtain a Throne: — One who proves falſe even to his " Makers and Benefactors; and when he has done his Buſineſs by " their Aſſiſtance, treads them under foot. — One who is ſo much " delighted with Scandals and Defamations upon Great Princes, " that he bribes and hires a Company of foul-mouth'd Theologues " to recreate him once a Week with all the naufeous Scum and " Filth they are able to rake together; and then publiſhes it to " the Kingdom by ſpecial Command.

Here the Scribler's Malice is rampant, and ſeems inſpired by Hell it ſelf. Nor does this Part of his Libel deſerve any other Anſwer than by the Hand of the Hang-man at a Cart's Arſe: However, this black-mouth'd Libeller may take for a Reply, that the Prince of *Orange* did not aſſume the Office of Stadtholder, which his Anceſtors had purchas'd with their Blood, and that he had been ungratefully depriv'd of it during his Nonage by the *De Wits*, until ſuch time as the States had abſolv'd him from his Oath that he ſhould never take it upon him without their Conſent. That one of the *De Wits* was actually accuſed, and accordingly baniſh'd by the Court of *Holland* for a Deſign on the Prince's Life; but the People thinking this Sentence too mild for ſo horrid a Crime, and being moreover incens'd at the Obſtinacy of the *De Wits* in oppoſing the Advancement of the Prince of *Orange* to the Dignities of his Anceſtors, though it was the only Mean left then to preſerve their Country, which fell into the hands of the French by piece-meal every day, they look'd upon the *De Wits* as Publick Enemies, and did thereupon ſacrifice them to the Publick Revenge: But Malice it ſelf could never faſten the leaſt Suſpicion of the Prince's Concurrence with ſuch an irregular Execution of Juſtice; the whole Tenor of his Life demonſtrates that he was uncapable of ſo much Baſeneſs; nor is it conſiſtent with that Magnanimity which he hath always diſcovered in the Field, to ſubmit to ſuch an ignominious Method of ridding himſelf of his Enemies. Deſigns of this Nature againſt his Life, have indeed been fix'd on the French King and K. *James* by *Granval*'s Trial: But who can ſuſpect a Prince guilty of ſo much Baſeneſs, who hath ſhew'd an Exceſs of Clemency towards Criminals that have been accus'd of Deſigns againſt his Life and Government, ever ſince he came to the Crown?

If any Body ſhould have but ſaid of Col. *Parker* and others, as they walk'd the Streets of *London*; Lo, there's the Ruffians that deſign'd to aſſaſſinate the King: It would have been next to impoſſible to ſave them from the Rabble; and if ſuch a thing ſhould have been done, no Body in Juſtice could have charg'd it upon the King.

As to that malicious Charge of "his laying Trains to deprive "the Duke of *York* of his Birthright, when he courted his Daugh-"ter: It ſmells of ſo much Rancour and Folly, that no Man but ſuch as our Author would have ever ſo much as dreamt of. The Duke had no Crown then to be depriv'd of, nor could any Body tell that ever he would. His Brother was as likely to out-live him as otherwiſe; or Queen *Katherine* might have died, and made room for Iſſue by another Wife: And 'tis alſo very well known, that the People of *England* had not at that time any great Liking to the Duke's Succeſſion; and the Duke of *Monmouth* was then alive and popular, and might have prov'd a troubleſom Rival. So that if the Prince had laid any Train then, it muſt have been againſt K. *Charles*, D. of *York*, and D. of *Monmouth*, all at once; and he ought at the ſame time to have had a good Aſſurance of his Princeſs's Life, on whoſe Title he muſt have founded his Claim. Of the ſame ſort is that other Charge of "his harbouring Rebels and "Male-contents to ſet a peaceable Kingdom on a Flame, that he "might make a Prey of it for himſelf. Certainly he did not adviſe the Late King to ſet Popiſh Officers over his Army, and take Jeſuits into Council, whether his Parliament would or no; nor yet to ſeize any of the Colleges for the uſe of the Roman Catholicks: Much leſs to grant an illegal Toleration by diſpenſing with the Laws, and impriſon the Biſhops for petitioning againſt it; and leaſt of all, to endeavour the Impoſition of a Counterfeit Prince upon the Nations, ſo to deprive him and his Princeſs of their due Right of Succeſſion. Nor, in a word, did he adviſe him to any of thoſe Grievances which the Convention complain'd of in the Claim of Right: And every Body knows, that thoſe were the Things that ſet the Nation in a flame, and not the Prince's entertaining any of thoſe that fled over to *Holland* from the Anger of the Court, becauſe of their Oppoſition to ſuch Practices.

Then for "his Violation of ſolemn Treaties by fighting when "he thought he had an Advantage, though he had the Articles

"at

" at the ſame time in his Pocket: The Libeller has nothing for this but common Fame. But the Baron *de Maurier*, who hath writ an Account of his Life, amongſt thoſe of the other Princes of *Orange*, and brought it down to that period, ſays in plain Terms, " that the Prince having obliged the Duke of *Luxemburgh* to retire, " was conſulting how to throw Succours into *Mons*, when word " was brought him that the King of *France* and the States-General " had accommodated all Differences. So that the Prince had fought the Duke before he had the News, according to this Account; and the Treaty betwixt *France* and *Spain* was ſign'd on the 17*th* of *September*, but after the News of this Battel. Nor have we any reaſon to think that the Baron, who was a French-man and Roman Catholick, would be too partial in favour of the Prince, eſpecially if ſuch a thing could have been juſtly charg'd upon him: But ſuppoſe it had been ſo, the Prince's Authority as Stadtholder, his Intereſt in the Provinces, wherein ſome places he is abſolute Soveraign, and the Confederacy, would carry him beyond the reach of this malicious Imputation; for if the Dutch were baſe or unjuſt to patch up a Peace without including their Allies, it ſets off his Magnanimity and Juſtice with the greater Luſtre, that he ſhew'd his Averſion to conſent to it till the reſt of the Allies did.

As for " his trampling upon all that is Sacred, and the very " Neck of his Father, to obtain a Throne: The Author does manifeſtly declare War againſt all that is ſacred by ſaying ſo. Enough has been ſaid already to juſtify his Proceedings in relation to his Father; and the World knows, that he was invited to the Reſcue of our Liberties and Religion; and was ſo far from uſurping the Crown, that it was the People's Free-gift when his Father had both deſerted and forfeited his Right to it.

The next part of the Charge is, that " he proves falſe even to " his Makers and Benefactors; and when he has done his Buſineſs " by their Aſſiſtance, treads them under foot. What this Scribler means by his Makers and Benefactors, we are not ſolicitous to enquire; but the People of *England* are far from thinking that he treads them under foot, their Privileges being better ſecur'd in his Reign than in any ſince Q. *Elizabeth*'s time. And as for the invidious Inſtance alledg'd by this Author, he may in his next pitch upon one more proper if he can: for no Body will blame his Majeſty if he prefer Men according to their Merit, and paſs over ſuch as

as have not perſevered in their Loyalty, but taken meaſures contrary to his Intereſt. But one would think that this malicious Pamphleteer might have forborn this Reflection, and not upbraid his Majeſty with his exuberant Clemency towards his Enemies; which is the only thing in his Adminiſtration that ever his Friends conceiv'd any Diſpleaſure at.

Then as to "his hiring and bribing foul-mouth'd Theologues, "to recreate him once a Week with Scandals and Defamations "upon great Princes: 'Tis only the Froth of this Villain's Malice; the harſheſt Character that any of our Divines have given the French Tyrant, may be ſufficiently juſtify'd from his Practice. And as to his ſlovenly Reflection on his Majeſty, for ordering ſuch Sermons to be publiſh'd by his Special Command, as diſplay the French King's Tyranny, and juſtify the War againſt him; he might have remembred of a Time when K. *Charles* II. countenanc'd a ſevere Libel againſt the French King, call'd *Chriſtianiſſimus Chriſtianandus*: Nor is it any unuſual thing for Princes to countenance the Defence of their own Cauſe, either from the Pulpit or the Preſs. And though there's nothing ſaid of the French King in any of thoſe Sermons that the Libeller quarrels at, but what is known to be Truth, and agreeable enough to the Rules of *Decorum*; yet if it had been otherwiſe, his Majeſty might have as well been juſtify'd to countenance that, as *Lewis* XIV. can be to have countenanc'd thoſe barbarous Rejoicings which were made all over his Dominions upon the falſe Report of K. *William*'s being kill'd in *Ireland*.

Our Author is very angry at the Late Arch-biſhop, becauſe he upbraids the Jacobites, *that they cannot ſee Providence, and the Arm of the Lord*, which hath been made bare amongſt us of late; and that he tells them likewiſe of the *Smallneſs of their Numbers*: And thinks it a ſufficient Confutation to tell him, that to argue from Proſperity and Succeſs, is a Turkiſh Argument; but never conſiders at the ſame time, that it is the great Argument made uſe of by *Lewis* XIV. in all his Romantick Proœmiums to the Orders which he iſſues to the Arch-biſhop of *Paris* for *Te Deums*, upon any Proſperity which attends him. But to come nearer our Author; It may very well paſs for a Sign of Judicial Blindneſs, amongſt any who call themſelves Proteſtants at leaſt, to be engaged in the Intereſt of the French King, the ſworn Enemy of our Religion,

gion, who hath evidenc'd a greater Degree of Hatred against it, and hath been more assiduous in his Endeavours to root it out, than any Prince in *Europe* since the Reformation. Nor is it a less Evidence of Blindness for any, who are of the Reformed Religion, to shew themselves zealous in their Wishes, or earnest in their Endeavours for the Re-establishment of the Late King; who when a Subject did discover so much implacable Rage against those who were either Patriots of our Civil Liberties, or zealous Assertors of our Religion; that he left no Means unattempted to accomplish their Ruin, nay appeared to be the Head of a most horrid Plot against our Laws and Religion; and when advanc'd to the Throne, prov'd the most ungrateful of all Men alive to the Church of *England*, who had rais'd him to that Dignity; insomuch that, contrary to his repeated Promises and Coronation-Oath, he went directly about to overturn her, and did by his pretended absolute Authority cancel and annul all the Laws establishing the Protestant Religion in our Neighbouring Kingdom of *Scotland*, as he did by his Dispensing Power render the Laws ineffectual for preserving it in *England*; and by putting the Government in the hands of Papists, endanger the total Subversion thereof in *Ireland*. But the Blindness of such Men will still appear to be greater in wishing and endeavouring his Return, when at the very last he witnessed such an implacable Hatred of our Religion, that rather than fail of Means to effect its Ruin, he would give way to the unnatural Imposture of a suppositious Prince, who might be bred up in the Roman Idolatry, to hinder his own Protestant Children to come to the Crown. But that which speaks them to be still more blind, that they endeavour his Restitution by the Arms of the French King; which must be unavoidably attended with the Ruin of our Nation and Religion, that Prince being an irreconcilable Enemy to both.

And that the Arm of the Lord was made bare amongst us in the late Revolution, can admit of no dispute with those who are not resolv'd to shut their Eyes: for who can reflect without wonder upon the signal Appearances of God at that Juncture, when nothing but imminent ruine appear'd to threaten our Religion on all hands, when *Lewis* the XIV. and *James* II. its two most irreconcileable Enemies, seem'd to be cloth'd with so much Power, as there was no possibility to resist them; and yet when there was no strength shut up nor left, that God should raise up a Prince related

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to them both, and the Repreſentative of a Family that had been made uſe of to put a ſtop to the impetuous Current of Popery and Slavery in the preceding Age, to overturn their Deſigns with a handful of Men, and land in *England* on that very Day whereon we had about fourſcore Years before been delivered from the *Gunpowder-Treaſon*, and in a Revolution of time of the ſame denomination with that wherein we had been delivered from the *Spaniſh-Invaſion*. Then if we conſider what were the poſture of Affairs at home, *Proteſtants* divided amongſt themſelves, King *James* at the Head of a numerous and well-appointed Army, with his *Iriſh* Regiments in whom he put ſo much confidence, and not one to move a Hand againſt him, that God ſhould all of a ſudden inſpire the Nation to riſe up in oppoſition to him, tho the Doctrine of Paſſive-Obedience had been inculcated upon them, as a point to be believ'd on pain of Damnation for thirty years before; certainly theſe are Providences ſo remarkable, that Heav'n it ſelf ſeems to point them out to our Obſervation: Nor were the Revolution in *Scotland*, and the Recovery of *Ireland* leſs to be taken notice of; nor can we overlook the *French* King's being ſo much infatuated in his Meaſures and Counſels, that inſtead of invading the *Netherlands*, to prevent the Prince of *Orange*'s Deſcent, he ſhould fall upon the *Palatinate*; and inſtead of ſupporting the *Scotiſh* Rebellion, which might have prov'd very dangerous, as being upon *Terra firma*, where our Male-contents could eaſily have join'd them, he ſhould have ſpent ſo much Blood and Treaſure in *Ireland* to ſo little purpoſe.

The Libeller's Obſervations of the Queen's being taken ſick and dying in that ſame Month when her Father labour'd under an unnatural Rebellion, and about that ſame Hour that he went from *Feverſham*, and her being cut off in the midſt of her Days according to the Puniſhment threatned to the Breakers of the fifth Commandment, are ſo very forc'd and uncharitable, that they cannot be entertain'd by any but thoſe of an over-grown Malice like himſelf.

The Prince landed in *England* on the 5*th* of *November*; her Majeſty did not ſicken till about the 20*th* of *December*: And as for her dying in a Month wherein her Father laboured under an unnatural Rebellion, the Libeller would have ſaid ſo whatever Month ſhe had died in; for, according to his Principles, the Rebellion muſt continue

tinue ſtill, or did at leaſt continue until *Scotland* and *Ireland* were reduc'd: And as for her Lying in State in *February*, the Month wherein ſhe was proclaim'd, it's no more to his Purpoſe than if it had been in any other Month of her Reign; as that when the Late King was defeated at the *Boyne*, or the French Fleet burnt at *La Hogue*. The Libeller may alſo remember, that ſhe lay in State ſome part of *March*; ſo that he muſt likewiſe find out ſome Obſervation for that. And as for her being cut off in the midſt of her days, there's much more reaſon, and it were far more Chriſtian, to ſay that ſhe was cut off for our Sins, and taken away from the Evil to come, and that as the Almighty gave us the Father in his Anger, he took the Daughter away from us in his Wrath, than to charge a Perſonage of her Piety and Vertue with ſuch an uncharitable Imputation as a Breach of the 5*th* Commandment; eſpecially conſidering that ſhe ow'd more to her Religion and Country, in defence whereof ſhe took the Crown, than to her Father, though never ſo kind, and much more than to a Father who made ſo much haſte to deſtroy both our Religion and Property, and to entail Idolatry and Slavery upon us; who became ſo unnatural as to concur with the Impoſition of a Counterfeit Child, to deprive that excellent Princeſs and her Siſter, of their Right.

He is very angry with the Biſhop, *Pag.* 11. for ſaying, that "if "the neceſſary Defence of the True Religion, againſt an Idola- "trous and Falſe One, be a good Cauſe, then ours is ſo: And this he calls "*Alcoran* all over, to talk of propagating Religion by the "Sword. And adds, *Pag.* 12. "that God never gave Authority "to a Foreigner, eſpecially one that was no Soveraign Prince, to "call another Prince to an account for his Religion, much leſs to "make War upon him on that account; and that neither God, "nor our Laws, ever gave Subjects the Power of the Sword to "defend themſelves and their Religion by Arms, and down-right "Rebellion. Our Author's Head is ſo full of malicious Vapours, that he cannot diſtinguiſh betwixt defending of Religion when it is eſtabliſh'd by the Laws of the Land, and propagating Religion by Arms: But does not he know that the God of his Party, *Lewis* XIV. deſtroys the Proteſtant, and propagates the Popiſh Religion by force of Arms every day as far as he can; and not only ſo, but joins with the Turks to aſſiſt them to propagate their Alcoran by the ſame Methods? Or does he not remember that his own Party

were for propagating the Religion of the Church of *England* upon that of *Scotland*, in K. *Charles* the First's time, by force of Arms? and upon their Neighbours in *England*, by force of Fines, Jails, and Death it self in some Cases? Certainly if he had reflected upon these things, he would have let this part of his Charge alone.

In the next place he may take notice, that the Prince of *Orange* is a Soveraign Prince; and being Son and Husband to an English Princess, and thereby having a Title to the Crown, can scarcely well be accounted a Foreigner: and that he came not to call his Father to an account, nor to make War upon him for his Religion, but to preserve our Religion and Liberties, and his own and his Wife's Title to the Crown. And as for the Lawfulness of the People's Concurrence with him in that Design, to which they had invited him, he ought to have answered the Treatises writ in defence of their Practice, before he had taken upon him so magisterially to call it a Rebellion. And as for his Argument, *Of our Saviour and the Apostles enjoining Obedience to the Powers of their Time, tho neither their Title nor Administration could be justified in all respects*; he had best take care that he don't thereby support Dr. *Sherlock*'s Hypothesis, for a Providential Title: for whatever way Princes come by the Soveraignty, if once the People submit generally to their Government, it will put our Author hard to it to prove that the Subjects ought to deny Obedience to their lawful Commands. But he may be pleas'd to take notice of this Difference betwixt our Case and that of the Christians in those times, that our Religion is establish'd by the Laws of the Land; according to which our Princes are sworn to govern, and the People the like to obey: So that if the Prince violate his part of the Compact, and endeavour a Subversion of our Laws and Religion, the Question is, Whether he does not thereby absolve the People from their Allegiance to him, if either they or their Representatives find themselves under a necessity to assert their Liberties? But there was no such Settlement of the Christian Religion in the Primitive Times, it being no where the National Profession; nor were their Princes under any Obligation to the People to maintain it.

The Libeller is very angry, *Pag.* 13. because the late Archbishop said in his Sermon, "That many among us have made the most "unworthy and unthankful Returns to his Majesty, that ever were "made to so great a Benefactor; and asks scoffingly, Whether "the

" the *Jacobites* should be thankful for being turn'd out of their " Places? And instances in Archbishop *Sancroft*. —— If this Man had the free Exercise of his Reason, he would find that the *Jacobite* Clergy at least owe the loss of their Benefices wholly to themselves, because of their disowning his Majesty's Title; and that no Body can blame a Government for turning out such, as having the Conduct of the Peoples Consciences, must needs, if they pursue their own Principles, influence them to Rebellion; and that there are too many among us guilty of unworthy Returns to so great a Benefactor, is but too too evident as to the Non-jurant Bishops, some of whom having not only concurr'd, but being among the principal Instruments of the new Revolution, it was the height of Ingratitude to turn their backs upon a Prince who had so gloriously rescued that Church, for which they valued themselves as Confessors, when they suffered for petitioning King *James*, or any other opposition to the Methods of those times; and that too many others, who call themselves *Protestants*, and do even comply with the Government, have been manifestly ungrateful to a Prince who risk't his All to save their Religion and Liberties, is but too apparent.

P. 14. His Choler boils over against the Family of *Nassau*, and the late Arch-bishop for saying, *That there never was a Family on Earth so much honoured, to give a Check to all the aspiring Monarchies of the West, and bold Attempters upon the Liberties of* Europe, *as if the Princes of this Valiant and Victorious Line, had been of the Race of* Hercules, *born to rescue Mankind from Oppression, and to quell Monsters.* This is so very bitter to our Author, that it makes him vomit his Gall, and he will have this Family to be so far from quelling, *that it breeds Monsters*; and pretends that what the Archbishop has said of this Family, *derogates from Queen* Elizabeth; and that it would have been truer if the Archbishop had said, *That they had been concern'd in all the Revolutions of* Europe, *and sometimes fought, and sometimes fled, as they found occasion.* This Libeller having declar'd open War against Sense and Reason, is prepar'd to take a Dose of Transubstantiation. Did not *William* Prince of *Orange* oppose the Tyranny of the *Spaniards* in the *Netherlands*, long before he had any assistance of Queen *Elizabeth*, and should he not, as the first Instrument, have the chief Glory? Or because the Bishop gave what was due to this Prince, than whom all Anti-

quity can't produce a greater Hero, muſt he needs rob Qu. *Elizabeth* of hers? Is it any diminution to the Honour of this Prince, or the States, that they were brought under by Oppreſſion, or does it not rather heighten their Fame, and eternize their Courage, that they ſhould in ſuch low Circumſtances have adventured to oppoſe the Tyranny of the greateſt Monarch in *Europe*? And does not this Libeller know, that the *Dutch*'s blocking up the Mouth of the *Scheld* with their Men of War, and preventing the Prince of *Parma*'s invading of *England* in concert with the *Invincible Armado*, contributed not a little to the ruine of the *Spaniard*? Let him inſtance ſo many Champions for the Liberty of *Europe* and the *Proteſtant Religion*, in any Family of *Europe*, as this of *Naſſaw* has produc'd, if he can; and then, and not till then, ought he to upbraid the Archbiſhop for ſaying ſo. As to his villanous Reflection of this Family's having rather bred than quell'd Monſters, that glorious Prince, whom this foul-mouth'd Libeller would hereby calumniate, will be celebrated as an Hero in the Records of Fame, when the Memory of this Varlet, and thoſe whoſe Cauſe he maintains, will juſtly entitle them to the odious Character of the worſt of Monſters: and as for the Valour of this Family, which he does ſo impudently reflect upon, all the Hiſtories of *Europe* do give him the Lie. —— And whereas he ſays, That this Family hath not yet quell'd the *French* King; he may take for anſwer, That they are in a fair way towards it, he hath been brought to ſue for a Peace oftner than once; he is forc'd to draw his Fleet behind Barricado's, and his Armies under the Protection of Lines, while his Sea-Towns have been bombarded, and he could not prevent it, and his Reputation amongſt his Neighbours declines every Day, ſo that our Libeller and his Faction may perhaps ſee him quell'd ſooner than they are aware.

The Remainder of his Venom is ſpent againſt the late Queen of bleſſed Memory, and the late Archbiſhop: The Sum of the Libel is, *That he does not call the late Queen's Vertue in queſtion, but whether ſhe was a lawful Queen; that none of the Divines ſay any thing to prove the lawfulneſs of being a King and Queen* de facto, *but plead only for the lawfulneſs of obeying ſuch; that by this time all the World is ſatisfied as to the Legitimacy of the Prince of* Wales; *that if the Matter had been Juſt, there had been no need of the Queen's being thruſt into the Throne*, as Dr. *Sherlock* ſays, *nor grieved at the occaſion of taking the*

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Government, and glad at reſigning it. ——*That it is not lawful for Children to ſeiſe the Inheritance of another Prince, thruſt their Parents from the Throne, and ſtigmatize an Infant Prince, contrary to their own Knowledg, as ſuppoſititious.* —— *That the Doctor's ſaying, She was willing to hazard her good Name in the World to preſerve her Countrey and Religion, ſhews that the thing was not very reputable.* —— *That thoſe who have preach'd her Funeral Sermons, don't give us her Death-Bed Sentiments of that Affair, but do induſtriouſly conceal them.*

We are glad that Malice it ſelf can fix no blot on the Queen's Vertue: had ſuch a thing been poſſible, this Libeller would certainly have done it, for the Devil himſelf, who is call'd the Accuſer of the Brethren by way of Eminence, is not more malicious than he. But methinks it favours ſomething of a Contradiction to *grant the Queen to be Vertuous, and at the ſame time to accuſe her of thruſting her Father unjuſtly from the Throne, ſeizing on her Brother's Inheritance, and ſtigmatizing him as ſuppoſititious, contrary to her own knowledg.* But to come to the particulars of the Libel. The Author may deny, and we may aſſert her to have been a lawful Queen *in infinitum*, without ever coming to any Iſſue, except we examine the Arguments *pro* and *con* impartially; and ſeeing they who hold the affirmative, ought to make the proof, we refer him to the *Bibliotheca Politica*, and other Treatiſes upon this Subject; and until he can anſwer what is alledg'd on our ſide for the lawfulneſs of the preſent Government, he may forbear his Invectives againſt it: for it does not import, whether the lawfulneſs of the ſame be proved by Clergy-men, or others, ſo it be but prov'd. —— *As to all the World's being ſatisfied in the Legitimacy of the Prince of* Wales, *and the King and Queen ſtigmatizing him as ſuppoſititious contrary to their own knowledg,* —— The Propoſitions contain ſo much falſhood and malice, that they can ſcarcely be outdone by him who was the Father of Lies, and a Murderer from the beginning. Does our Author think that thoſe fulſome Depoſitions after the Prince of *Orange*'s Deſign was known, have convinc'd the World of that pretended Prince's Legitimacy; or does he think, that ſuch Evidence as that, part whereof may be very conſiſtent with an Impoſture, and the other part ſworn by ſuch as had their dependance on the late King, and were known to have proſtituted their Conſciences to the Court, is ſufficient to ſatisfy the World? What ac-

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count can our Author give, that there was not as much pains taken to satisfy the World of the Queen's Pregnancy and Birth, when if it had been real, it might have been uncontrovertably prov'd by unexceptionable Evidence, as there was to prove the Birth afterwards? Would it have been any thing more inconsistent with Majesty to have condescended to give satisfying Evidence of a thing that was so vehemently suspected beforehand, than to submit to give unsatisfactory and exceptionable Proof of it afterwards? ——Suppose the Queen's Pride would not give way to it, was she not a Subject that could have been commanded by the King her Husband? Or if he had been loth to thwart her in that Condition, might he not have had such Evidence present at the time of her Labour, without her previous knowledg, as the Nation would have given Credit to? Would it have been any thing more derogatory from her Modesty to have been brought to Bed before such Evidences as these, than it was for an Empress to be delivered on a Stage in the middle of a Camp, because her Pregnancy was suspected on account of her Years? What Reason can our Author assign, why the Examination of that Affair was not submitted to the Parliament, as the Prince of *Orange* desir'd? Why the two Ladies, appointed to be Witnesses of the Birth by the Princess of *Denmark*, should not have been sent for till the time was past? Why the pretended Evidence, who were most particular, should have been carried into *France*, out of the reach of Examination? How can this Libeller say, that the Princess did stigmatize her Brother as suppositious, contrary to her own knowledg? Was she present at the Delivery, or had she any Deputies present for her? Did this Author never read of Queen *Mary*'s Design to impose upon the Nation in like manner, and on the same account, *viz.* to entail Popery upon us? And why should we think that *Mary* of *Modena* was less zealous for her Religion than *Mary Tudor*? Is there not a Cheat of the same nature, and manag'd in the same manner, mentioned in *Siderfin*'s Reports, *Temp. Car.* 2. *fol.* 377. of a Woman pretended to be delivered within Bed by a Midwife, and yet the Imposture discovered afterwards by the Deposition of the real Mother and the said Midwife? Now what can our Author say in opposition to those Presumptions of a Cheat, and why the Prince and Princess of *Orange* ought not to have been satisfied as to their Scruples about it; but instead of that, that the principal

principal Evidence ſhould be carried whither there cannot be any acceſs to examine them? The chief thing they have to ſay, is the late King's own Evidence; but beſides that, he cannot be look'd upon as impartial in the Caſe. Why ſhould we think that the Church of *Rome*, that could diſpenſe with his Coronation-Oath, by which he was oblig'd to govern according to Law, and preſerve the Church of *England*, whereas he did plainly attempt the Subverſion of both; I ſay, why might not the Church of *Rome* as well diſpenſe with him to ſwear falſly in this Caſe, as to break his Oath in the other, ſeeing both were for the advantage of the Catholick Cauſe? and yet that bigoted Prince might think he was doing God good ſervice all the while: For it's very well known, that the breach of Faith, and the moſt barbarous Murders and Maſſacres are eſteemed hallowed Means by the Church of *Rome* to accompliſh her wicked Ends. No Body can doubt this who have ever ſeen the Pope's Chappel, where the *French* Maſſacre was repreſented, and the Admiral thrown out at the Window with theſe Words at bottom, *Pontifex Colinii necem probat*: And indeed the Preſent to the Lady of *Loretto* by the Queen's Mother, and the King's Pilgrimage to St. *Winifred*'s Well, to uſher in this Pregnancy, gives the Face of a ſtudied Popiſh Cheat to the whole Affair.

That the Queen's being ſorry at the occaſion of taking the Government, and glad at reſigning it, diſcovers any uneaſineſs of Mind as to the lawfulneſs of what ſhe did, is a very wild Inference. She was no doubt, and might be griev'd at her Father's Unhappineſs in forfeiting his Throne, and yet think it lawful enough for her (tho at the ſame time unwillingly) to accept of it for the ſecurity of her Country and the Proteſtant Religion; and ſhe might be ſorry at the occaſion of her entring upon the Adminiſtration from time to time, which was the King her Husband's going beyond the Sea to hazard his Life, and glad to reſign it to him again, when he return'd ſafe from ſuch eminent Dangers, without finding her Conſcience uneaſy for ſwaying the Scepter that had been her Father's.——Nor does her hazarding her good Name in the World infer Guilt, or the engaging in an Affair that was not reputable, any more than the Apoſtles reſolving to follow Chriſt through good report and bad report, infers, That to be a Chriſtian was not reputable, becauſe ſome Men thought ſo.——That thoſe who have preach'd Funeral Sermons on the occaſion of her Death, do

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industriously conceal her Death-Bed Sentiments, as to her taking her Father's Crown, is a groundless and malicious Forgery. It is very well known, and the Bishop of *Salisbury* in his Essay on her Memory, hath now printed it, *That she weighed the Reasons she went on in that Affair with a Caution and Exactness that became the importance of them.* ——— *She had Generous Notions of the true End of Government, and thought it was design'd to make Mankind safe and happy, and not to raise the Power of those, into whose hands it was committed, upon the Ruines of Property and Liberty: Nor could she think that Religion was to be delivered up to the Humours of misguided Princes.* ——— *Yet after all, her Inclinations lay so strong to a Duty that Nature had put her under, that she made a Sacrifice of her self in accepting that high Elevation, that perhaps was harder to her to bear, than if she had been to be made a Sacrifice in the severest sense; she saw that not only her own Reputation might suffer by it, but that Religion too might be concern'd in those Reproaches that she was to look for.* —— *But that being the only visible Means left to preserve the Protestant Religion, not only here, but every where else, she was thereby determined to it.* So all this being considered, there's no reason to think that her Conscience should accuse her on her Death-Bed, for doing that which she found her self obliged to by its own Dictates, after a cautious and exact Enquiry into the Affair.

I had almost forgot to take notice of one Rascally Insinuation of the Author's, *viz.* That *the Preachers had secret Instructions from Court, to represent the Throne to have been so uneasie to the Queen, that the Princess of* Denmark *might be thereby deterred from pursuing her Claim to it.* This is all of a piece, and a Forgery that is not so much design'd to serve the Princess of *Denmark*, as to stir up Mischief and Sedition: But this malicious Scribler may take notice, That the Princess of *Denmark* was precluded as to her Claim, during the King's Life, by an Authority, that as they had a Right, were both willing and able to justify his Title against all Enemies at home and abroad, so that there was no need for his Majesty to have recourse to such silly Methods as could never enter into the Head of any Man, except such a mean-spirited Fellow as this Libeller doth evidence himself to be.

There's another Pamphlet in form of a Letter to the present Arch-bishop of *Canterbury*; the principal scope whereof is to libel him

him for not endeavouring to make the Queen sensible at her Death of the injury which the Author alledges she had done to her Father and Brother. The Stile of it is indeed much modester than that I have just now dispatch'd, but the Design is the same; and tho the Voice be *Jacob*'s, the Hands are *Esau*'s. We have already seen how little reason there was to insist upon that Subject to the Queen who had so deliberately weigh'd, and was so fully satisfy'd as to what she had done: Nor can there be a Cause assign'd why any such thing should have been expected of the Archbishop, whose Post declares him not to be of the late Arch-bishop *Sancroft*'s Principles, to disown the present Government; and therefore it was highly unreasonable to expect of him that he should go about to instil Principles in the Queen which he does not maintain himself. There's one Topick which all these Pamphlets insist mightily upon, *viz.* That such and such Men have formerly writ and preach'd contrary to the Principles and Practices which they now own; as if it were altogether unlawful for a Man to change his Mind, or yield to the force of Argument: Did not St. *Augustin* write a Book of Retractations? And is it not known, that both general and particular Councils, and whole National Churches have been mistaken in Points now and then? And is it impossible for a part or Party of the Church of *England* to be in a mistake, that they make such a noise with their *Argumentum ad Hominem?* But the case is plain, The Author of that Letter could never think that the Arch-bishop would be convinc'd by his Oratory without any Arguments; and therefore seeing that he could have no prospect of convincing him by that method, we have reason to conjecture, that the principal design of that Pamphlet was to fasten a Calumny upon him, and therefore deserves no regard.

FINIS.

ADVERTISEMENTS.

A Short Discourse of the Rise, Nature, and Management of the Small-Pox, and all Putrid Fevers: Occasioned by the Death of our late Incomparable Queen. Together with a Philosophical Account of an Excellent Remedy for these and many other Diseases. By *T. Byfield*, M. D. and Fellow of the College of Physicians in *Dublin*. Printed for *John Harris* at the *Harrow* in the *Poultrey*.

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